1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans A14

439 [435] In Kashmir the wool is sold by the trader to the regular wool-merchants at an average price of Kashmiri Rs. 4. 8 a., or of Company's Rs. 2. 10 a. per seer. 236 It is then made over to the cleaners, to be cleared from the dirt and grease which still remain in it. This is effected by steeping it in a mash of rice for several days, disposed in alternate layers of wool and mash. The rice is first soaked for three or four days in water until it begins to smell; the water is then poured off, and the rice is bruised into a mash. After the wool has been soaked for a short time, it is pulled lightly but briskly into pieces, and rubbed between the hands. The mash is squeezed out, and the wool is left perfectly clean. The cleaning costs one and a quarter Kashmiri rupee per seer, or three-quarters of a Company's rupee.

The hair is next separated from the fine wool by the tedious process of picking by hand. Even after the wool [238] is woven into cloth, many people are employed to pick out the dark-coloured hairs by hand; and the wool itself is separated into two kinds, the white and the brown, which are spun into thread. This work is all done by the poorer classes. One seer of uncleaned wool yields

Of White wool	...	20¼	Rs. weight, or	¼th.
Brown wool	...	5½	„	$\frac{1}{16}$th.
Common wool	...	54½	„	$\frac{11}{16}$ths.

The common wool is manufactured into the soft stuffs called pattu.

● 443 435 The thread is purchased from the *wool-merchants* by the *thread-merchants*, who pay according to fineness, and afterwards sell it to the *shawl-merchants*, by whom it is made over to the *dyers*. The prices of the undyed threads are—

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

443
436

	Weight.		
Of very fine white single thread	1¼	Rupee for	1 Rupee.
" " double "	1½	"	"
" light brown (*phiri*)	5¼	"	"
Fine white silky (*resham*)	3¾	"	"
Very fine brown (*khudrang*)	3	"	"
Fine ditto ditto	4½	"	"

The thread-merchants are contented with the usual custom (*dasturi* of India) of half an anna in each rupee, or about six per cent.

I have now traced the gradual additions in price of the shawl-wool from the time that it leaves the hands of the producer, at one rupee per seer, until it is spun into thread and sold to the shawl-merchant at ten times the original price. About one-third of this increased price might be avoided by cleaning the wool more thoroughly in Ladák, and by the direct purchase by the shawl-merchant from the producer.

The intervention of three different traders, the Ladáki, and Kashmiri wool-merchant and the Kashmir thread-merchant, between the producer and the manufacturer, enhances the price by at least six per cent. each, or about twenty per cent. altogether.

439 The average quantity of shawl-wool exported to Kashmir is the same as in Moorcroft's time, about 800 loads, or 3,200 small maunds of sixteen seers each; and about [435] the same quantity is exported to all other places. The average price in Ladák is about two rupees per seer, or Rs. 2,04,000 (£20,400). Of the 6,400 maunds exported, about 4,000 maunds are imported from Chang-thang, Ruthog, and Ngári; and the remaining 2,400 maunds are the home produce of the highlands of Nubra, Ladák, 436 Zanskar, and Rukchu. As the usual yield of fine wool for shawls and *pattus* is half a seer, the total number of

563 583 851 114 dissolved, and in such cases, the children have all the ordinary advantages of a home, and grow up very decent members of society. The same remark applies to ArGHóns of other than the first generation. In other words, if ArGHóns are scoundrels, it is owing to the unfortunate circumstances under which they grew up, and not to any inherent defect in the breed.

A good ArGHón is the best man in Ladák; he has more intelligence, more courage, and more enterprise than the Ladak Buddhist, and so far as I know he is not a whit less trustworthy.

181 105 [443] [439] 563 443 The ordinary Ladák Buddhists are as nice a race as one could find anywhere, they are a cheery, simple, honest, easy going people, but they must ever remain a subject race, for they are not clever, and they are cowardly and unambitious. They all have land, and their one desire is to be left in peace to live on the land. They have no desire to be rich, and so long as they have enough to live upon, they strongly object to earning money by the sweat of their brow. They do a little trade with the Tibetans of Lhâsa territory, but they have no commercial instincts or aptitude. The ArGHóns on the other hand, as a rule, have no land, and they therefore have to keep their wits about them to earn their bread. They are far better traders than the Buddhists, they are quite ready to work for money, and they generally speak two languages viz., Tibetan and Turki or Tibetan and Kashmiri.

In physique they are certainly equal to the Buddhists, and in personal appearance, more particularly the women, they are far superior to them.

137 114 762 [58] HARE--reeong or reebong. Ladákis consider that hares are of the same "genus" as asses. Cunningham (p. 203) says that Tibetans do not eat hares, in Ladák this is not so.

562 563 HAREM--âney (or bômo) duksa khângpa. The Ladáki women are not confined in harems, nor do they wear veils when in the streets. The ArGHons (see "Half caste") are beginning to think it a mark of respectability to shut up their women.

241 HARROW--sarhniom (the Indian harrow, merely a log of wood, which when drawn by oxen over the fields, breaks up the clods and covers the newly sown seed with earth. It is not used in Ladâk), vat (the Ladák hand harrow, like a rake, only with a smooth surface instead of teeth).

000 HAUNTED--drey-zhukskhan or gongpó-zhukskhan. The former

175 the territory ceded to the British by the Sikhs, under Article IV
648 of the Treaty of the 9th of March 1846. Immediately after the
631 conclusion of this treaty, the British Government arranged to sell the whole of the territory ceded by the Sikhs, to Raja Gulab Singh of Jamoo, for a crore of rupees (Rs. 10,000,000), but as it was, on reconsideration of the question, deemed inexpedient to make over the whole of the territories in question, a treaty was concluded with Raja Gulab Singh, on 16th March 1846, the result of which was that Spiti and Lahaul remained British territory, and that Raja Gulab Singh paid the British Government only three quarters of a crore instead of a full crore of rupees.

643 Ladák is now governed by a Wazir assisted by a Naib (or Deputy)
701 Wazir. The garrison of the country consists of about 50 Regular soldiers, 50 Irregular soldiers, and some 70 Ladáki soldiers.
717 There are forts at Khalsi, and Leh, the former is held by a guard of 6 or 8 men the remainder of the troops being in garrison at Leh. There used to be a fort at Shushot, but it has recently been pulled down as it was found to be of no use. The revenue of the country amounts to about Rs. 64,000 a year, and the expenditure to about Rs. 32,000.

131 Considered by itself, Ladák is a poor and insignificant country, but, politically speaking, it is of some importance, as its frontiers are conterminous, on the north, with those of the Chinese, and
439 on the east, with those of the Lhása Government. From a commercial point of view it is also a place of some importance, as a considerable portion of the trade between India and Central Asia passes through it. During the past three years the value of this trade has averaged about 15 lakhs Rs. (15,00,000) a year.

A few merchants carry on a "through" trade, between India and Turkistan, but the mass of the trade is carried on between Indians and Kashmiris who come up as far as Leh only, and there exchange their goods for the products [79] of Central Asia, brought down by merchants, who do not go further south than Leh. This trade is most beneficial to Ladák, for as it is a long and hard journey from Leh to Yarkhand, or even from Leh to India, merchants, on reaching Leh, are glad to rest themselves and their baggage ponies (camels are not used) for a month,
443 or even two months, before attempting the return journey. The result is that during the months of August, September and October the country people reap a small harvest by supplying

WT 443

grass, grain, wood, etc., to these merchants and their followers.

The Government of India stations a Political Officer at Leh. He is termed "the British Joint Commissioner," and under the terms of the Commercial treaty executed between the British Government and the Kashmir Durbar in April 1870, he, jointly with the Kashmir Joint Commissioner, exercises civil and criminal jurisdiction, in cases wherein both or either of the parties concerned are foreigners, that is to say others than subjects of the Maharajah of Kashmir.

WT 648 692

LADAKI--The people of Ladák, irrespective of their religion, are spoken of, and speak of themselves, as, Ladaki or Ladagi or Ladakpa or Ladagpa. The people of India and other foreigners have corrupted this word into "Ladakhi," but this last word is incorrect, and is never used by a Tibetan. A Buddhist Ladaki, as distinguished from any other class of Ladaki, is termed, and terms himself, "bód or "bót while a Buddhist woman is termed "bóti." The word "bhôt" is incorrect, and is never used by Ladakis, though almost always used by Indians and other Asiatics.

WT 101

A Mahomedan half-caste (the only Mahomedans, who are natives of the country, are half-castes) is called an "ArGHon." For a full description of these, see under the heading "Half-caste."

WT [563]

LADLE--tázoo or trázoo (general), chá́thum or respectfully solthum (the brass ladle used for putting tea into a tea cup), chhoothum (the large brass ladle, with which Ladakis fill their water pots at a spring).

WT 415

LAMA--lá́ma or lámba. In classical Tibetan, "la" means "high" and "ma" means, "the one," thus the literal meaning of the word "Lama" is "the high one" and thus "priest," Buddhism was first introduced into Ladák during the reign of Asóka, more than 2,000 years ago. Before that time the religion of the country was "an epicurean athiesm" (vide Cunningham's Ladák, p. 357). During the early days of Buddhism in Tibet, all Lámas (i.e., monks or priests) belonged to a single sect, but in the middle of the fourteenth century a reforming spirit arose, in the person of a Lama named "Tsongkhápa," the

WT 792 779

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tonkhan (as one who is a leper or notorious rascal). 000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. 798
Buddhists are called "Nángpa" or "insiders", while those of other religions are called Hindoos, or, as the case may be. Mahomedans are called "Pheepa" or "outsiders", and atheists are called "Armendirnen".

[116]PARENT--ába (eldest father); ágoo (other fathers); ámá 601
(mother).

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint 776
or tutelar divinity)--nearly every Ladáki has a "yeedam" of 572
his or her own selection.

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa 426
(merchant). The money-lenders and merchants are the pawn- 448
brokers of Ladák.

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, 291
nearly always wear a pelisse or cloak of scarlet and green 565
cloth, lined with white lambskin. A rich person ornaments the 301
cloak with heavy silver ornaments at throat, neck, and shoulders. Hlokpa is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak."

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far 788
as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins.

PERQUISITE--thoptáng signifies legal perquisite, such as the grain 675
given by [120] villagers at harvest time to the village black- 195
smiths or other village servants. The respectful word is "chhak rsten" or "zhoo rsten" signifying "offering" or "petition present"; phaksup signifies an "illegal perquisite," i.e., 662
bribe.

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792
291

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

133 milky Bhaga, and at times climbs so high that the roar of the river (which drops 125 feet per mile) is lost. Clear water pours out of springs and snow fields high on the ridges and washes the trail; and occasionally a waterfall drops off ledges in cool spray that touches the faces of those who pass. But the total effect of the canyon is dryness and bleakness—a parched land that offers no shelter or shade.

499 492 Eleven miles above Jispa the canyon widens into a sloping bench on the far side of the Bhaga. That is Patseo, which means Stone Bridge. The stone abutments of an ancient bridge across the Bhaga are, indeed, still standing. Today the bridge is a flimsy wooden affair that trembles and shakes when a man or animal walks it. It is only safe for passage one at a time. Each of our mules—wise in all hazards underfoot—sniffed at it and took a few tentative steps before taking the full risk. Ram Chand, the muleteer with the high forehead, thin face, and scrawny mustache, stood guard, letting only one animal on the bridge at a time. Each mule seemed to be as relieved at his safe crossing as I was at my own.

000 Patseo has the last dak bungalow on the way to Leh, a two-room building that sits close to the canyon wall without shade or grass. We did not stay there, as our destination was Zing Zing Bar, which lies six miles above Patseo and six miles below Baralacha Pass. We stopped at Patseo only for lunch and for a visit to the Patseo fair.

443 Bleak and barren, Patseo (12,400 feet) is an ancient market place. Merchants from Leh, Yarkand, and Tibet bring their produce there. Merchants from Kulu come up with freight. There bargains are made and barters effected.

492 Patseo is where I saw my first sheep train. Sheep and goats, a hundred or more in a band, were coming down from Baralacha Pass, loaded with little bags, one on each side, filled with salt. Up front was a big billy, aristocratic in his bearing. He kept to the trail, while the band that followed him was strewn above and

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

"Oh, the brothers often get filled up with *chan*[1] and shout at each other and argue, but they do not come to blows."

Buddha taught the principle of non-violence; and it so molded the character of the people that centuries later non-violence was a working standard even in the hurly-burly of a great caravan center such as Leh. I could find modern records of thefts but few other crimes.

Leh is on a historic caravan route that leads not only to Yarkand in Sinkiang but to Lhasa in Tibet. It thrived when commerce thrived; it had depressions when war or bandits or jealous politics diverted the stream of trade. Wool, silver, felts, tea, candy, skins, velvets, silk, gold, carpets, musk, coral, borax, jade cups, salt came down from the north. Cotton goods, shawls, brocades, opium, indigo, plumes, shoes, pearls, ginger, cloves, pepper, honey, tobacco, sugar cane, barley, rice, wheat, corn came up from the south. The large serai—about a half block square—where the caravans stopped at Leh still stands. The bazaars where the goods were sold or haggled over, the market place where men searched out new trade missions, the place where ponies were bought, sold, or rented—these are still there. People swarm through the L-shaped bazaar of Leh as they did a century or two earlier. A few of the shops are open, the merchants sitting on their haunches in small stalls weighing out walnuts or ginger, haggling over mule bells or turbans, measuring out three yards of cotton cloth.

But the ancient hum of the market is gone. Many of the stalls are closed. Their heavy wooden doors have been swung shut and fastened with padlocks. No longer are great caravans loaded with merchandise coming down from Yarkand in Sinkiang and Demchok in Tibet. In August 1951, there was some trade trickling over the Tibetan border. But it was slackening. There was none from Yarkand, for the Russians had closed the Sinkiang border. Yarkand merchants, who had picked their way over high passes to visit Leh, were now marooned. They could not return to

[1] [barley beer--Analyst]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

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A TRAVELLING VENDOR.

Bringing his collection of curios for sale to shew the Dr. Sahib, and demonstrating with a song the excellence of his home-made fiddle. To the right is a lidded beer-pot, and on the small table a pot for pouring out libations.

[FRONTISPIECE]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans Arts
Dards AV3

D 162 .542 771 D [764] D 764 D 751 WT 563 443 671

for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

the Indus, we do not meet the Khampa much in Ladak, but as soon as we get into Zankskar, he is ubiquitous. Does the lady of those regions need cloth with which to make her shirt, or needle and thread with which to sew it, the Khampa will supply them. Should the bridegroom need a nice button for his coat, he has only to apply to the same source. One of our lady missionaries ran out of needles for her sewing machine, which, moreover, was of a German make, but why worry with Khampas accessible, for, after having supplied the said needles, no doubt the Gipsy said in the approved Tibetan fashion—"And the next, please." But not only does he sell things, he also buys and is especially keen on Zankskari and Spitti ponies. All likely four-year-old ponies are very welcome to him, for whilst he buys them for about Rs 60, he sells them at three or four times that amount down-country. When it comes to horse-dealing he has nothing to learn from his English confrère. We ourselves were anxious to buy a Zankskari pony, but had not succeeded in picking up what we wanted. But one day we struck a Khampa's camp, and thought we would try to get one from them. There at the foot of the hills, on the way down from a high pass, stood five tents in a semi-circle.

The Khampa's tent is quite distinctive. Two ordinary poles which fork above, taken, no doubt, from the poplars which grow in the country, are used as uprights, and across the top of these another is laid over which is stretched a plain piece of canvas, fastened by ropes to wooden pegs or stones. At the bottom of this many hiatuses are left, which are conveniently filled up with the bales containing their merchandise. At the top of the uprights a flag is stuck; this, however, is not placed there to signify the presence of royalty or its representative, but to keep out the evil spirits or to welcome the good. Behind their camp on the hills, their many ponies are seen cropping the grass, and, incidentally giving the order to the camp to move on when all this has been eaten. As we ride

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

while the right hand feeds the wool on to the spindle and pulls it out into long threads. These two activities of *malches* and *kalches* are the constant occupations of the women in their homes, and do not hinder them from keeping their eyes on the family dinner cooking on the stove, or on the babies crawling round the floor. Spinning is continued also while they sit on the roof with their neighbours, gossiping and watching the happenings on the adjacent house-tops. Even to purdah Mussulman ladies, who are not too strict, the roof is available. Roof-land in the East is the woman's special domain, where she can gather all the news, and witness many an interesting street scene, the participants little thinking of the fair eyes enjoying all the thrills of their quarrellings from their vantage-point behind the tiny slits or windows in the low walls which sometimes surround the flat roof. More often, however, the roofs of the houses, whose owners keep ponies, have a light wall all round, made with bundles of lucerne which slowly dry there, and in this land of scanty rainfall remain in good condition until the next harvest, adding a picturesque touch to the appearance of the dwelling.

After the wool has been spun on to the *p'ang* it is taken off from two of the latter, placed side by side, and wound on to a ball. Then they are twisted together on to another *p'ang*, which has a little wooden disk attached to one end. This process of *zhuches* is combined with the *kalches* by many spinners, but if done separately, the resulting home-spun is less likely to be crooked or to pull and give in the wrong directions. Another advantage of doing the twisting alone is that it may be done in the bazar while the ladies spend the afternoon marketing. Having arrived with baskets on their backs, filled with the little local vegetables grown in their small gardens or weeded out from their cornfields, their twisting is also brought, and a lot of wool can be prepared while they stand about or squat on the ground, talking to their fellow-vendors in the intervals between attending to their

CUSTOMERS

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

534 with the necessary holes and the mouth-piece. So one often hears a piping from the youths who stroll out in the fields on a summer evening, or finds a hidden talent being brought to light among one's servants round the camp fire in the leisure following the day's march and cooking.

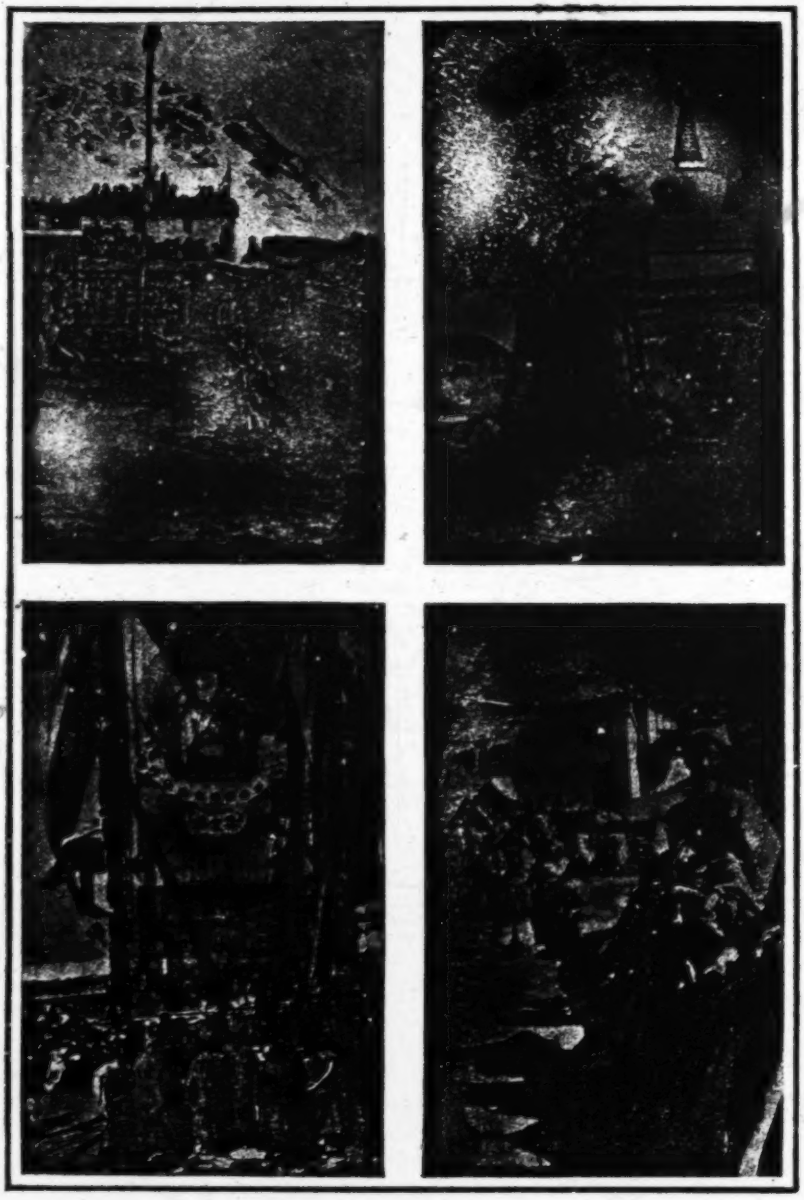
● 443 438 439 But no description of Ladak could be complete which did not consider the merchants who meet here from the four points of the compass, especially during the months of September, October and early November. At this time the Leh bazar becomes full of all sorts and conditions of men—the fair Yarkandi jostling the slit-eyed Tibetan, the Kulu man or his neighbour from Lahoul doing business with the men from Baltistan, Kashmir and most provinces of Northern India. And what do all these folk bring? From the North comes the Yarkandi with carpets of garish colours, furs of snow-leopard, fox and wolf, stone martin and beaver, Khotan silks and thick felt mats. It has taken him a full month of most difficult travelling over vast mountain ranges to get here, in fact the road is marked out in some places by the bleaching skeletons of man and beast. Before he can sell his wares, he will have to travel another month to reach the Plains of India. Here he purchases cloth which he takes back to his home and sells there at a good price. Many of the Yarkandis combine religion and business, coming over the passes in the late summer of the year, and going *via* Bombay to Mecca, then, after the sacred pilgrimage has been accomplished, they return through India, still trading, to cross the passes the following autumn. In Leh, the Yarkandi has either to buy horses or sell them, for the Kashmir State makes its own transport arrangements between Leh and Srinagar, but from 437 here to Yarkand no such facilities exist. It is amusing to watch them doing a horse deal, for though it is done in public, outsiders are none the wiser concerning the purchase price. Each man places a hand up the voluminous sleeve of the other. Says the buyer—"I will give you *Imeme*" simul-

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

taneously pressing the seller's arm with two fingers, but he, not wishing to sell at the suggested Rs200, presses the buyer's arm with five fingers saying, "*tso*" which signifies his willingness to sell at Rs250. Eventually they strike the bargain at Rs230, two pressures with the spoken word of *Imeme*, and three to *tso* having settled the deal. Then we also can watch the Tibetan who has brought salt, borax and Lhasa tea to barter with the Balti for his dried apricots and cooking-butter. The nomad from Changtang brings the long soft wool from his long-haired sheep, which the Kashmiri trader carries down to be transformed into *pashmina*, the basis of the far-famed delicate Cashmere shawls. The nomad gentleman does not seem at all chilled himself by the cold nip in the autumn air, for he often has a shoulder completely withdrawn from his long, wide sleeve, and the exposed lung area seems quite insensitive. The man from Kulu has carried kerosine up here, and perhaps also china cups, whilst the merchant from India supplies German cloth or rich stuffs for the Ladaki gala dresses, chemises and pantaloons, haberdashery of all kinds, Indian tea, spices, cigarettes, and the hundred and one things which are needed by the Ladaki housewife to keep her family up to the standard of civilization locally attained. In autumn, when trade is at its maximum, it is a good thing there is no vehicular traffic in the bazar, for the more bulky wares are deposited in large bundles about the main street, and it is only possible for the pedestrian to steer a zigzag course along the thoroughfare, further complicated by the waiting yaks, zo's, horses, asses and mules.

One would like to describe how the blacksmith makes a hole in the ground and, with goatskin bellows and charcoal, gets quite a good fire in which he works his metal and makes his pots, pans and attractive teapots; also to tell of the carpenter, sitting on the ground holding the plank with his two feet and one hand, while sawing with the other, and in

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4



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1. MASKED DANCING
In the monastery adjoining the castle of Leh at the winter festival of the New Year.

2. A CHORTEN-CROWNED GATEWAY.
These usually mark the entrance and exit of a village.

3. A SACRED BANNER.
The large banner of the tutelary god of Hemis *dGonpa* (monastery), only displayed at the annual festival once in twelve years.

4. A HEMIS STREET
Just before the festival, shewing the tents put up for the traders.

[illegible] P 63